





size of a public meeting at Bridgewater, drawn up a letter from that town to its namesake in New England, which had considerable dealings with the slave States. Its statements were in a fraternal spirit; and he had learnt in America that it had been productive of good. If the Western Union Committee had proposed such a resolution as the present, he believed it would have passed unanimously; for they had not a less abhorrence of slavery because they opposed an exclusive way of dealing with it. He had wished on that occasion, to move as an amendment a vote of sympathy with the friends of the slave, but he had been advised that by doing so, he might interrupt the harmony of the Union meeting, and he had refrained. He was rejoiced that the promoters of the present meeting had shown consideration to the scruples of their friends; and had not brought forward any such resolution. [Hear, hear.] If they do, he should have felt it his duty as an Englishman to plead for a fair treatment of those who could not answer for themselves. If he were present at a meeting of English Abolitionists, and heard those who were laboring in America denounced as infidels, tramping on the Bible and the ordinances of religion, he should have felt it his duty to stand up and condemn any man on one-sided evidence. [Hear, hear.] As their chairman, in whose truly Christian advice he earnestly accorded, had spoken of Dr. Gannett, he might be allowed to read an extract from a sermon he preached in June last year:—

Situation or complexion is of no account to the Great Ruler of the Universe. The dark-skinned man is a man; and the pale-faced man is nothing more; and therefore they are equal. The bondage of the slave makes him no lower in the sight of God than his master. It is the attempt to degrade a human being into something else—call it what you may—brute or chattel—it is the attempt to make him less than a man, which is the worst of all crimes. It is not the confinement, unjust as this is, nor the blows, cruel as these are; but the denial of his equal share in the rights, prerogatives, and responsibilities of a human being, which brands the institution of slavery with its peculiar and ineffaceable odiousness. The African is a man, as much as the American or European of what ever race—a whole man whom you may rob of his freedom, his peace, his honor, his virtue, his hope; but whom you cannot deprive of his right, in its utmost degradation, to your sympathy, and your aid as a man. He knew that some of Dr. Gannett's sentiments might at first seem at variance with this; but he believed that they arose, not from an indifference to slavery, but from a dread of anarchy and civil war. With Dr. Gannett's views as to the best course to be pursued, he did not agree; and he had had very earnest discussions with him; but he could not doubt his conscientiousness; and in the most candid spirit, Dr. Gannett had in every way facilitated his intercourse with leading abolitionists. [Hear, hear.] It was always a great pleasure to him (Mr. Carpenter) when he could accord with his friends in a strong; and he had been told that what he said, that moderate men were in favor with neither party.—Those therefore who speak with moderation may do so from a love of truth and candor, not from a hope of popularity. The fate of Dr. Channing is shared by many in the Northern Church; they are reproached by the friends of slavery as warmly as by the ultra-abolitionists. In the Southern States he is heard of as a heretic; and in the Northern Church as the bitter, fanatical foe of slavery—(oh! oh!)—that it profanely trampled on the sanctity of oaths and compacts—that it treated its Southern brethren with injustice and coldness—and there was no prospect of the abolition excitement subsiding, since in the North slaves were continually the subject of public prayer; frequently preaching. He was very glad to hear of a system which made it a crime for a man to seek that which was base, if he did not seek liberty and education. The answer was—You do not understand our institutions. He then would tell them that Douglass had been his valued guest, that he had been received among us as a gentleman, and that color was no bar in England to social equality. His information was somewhat in the same manner, that he was surprised it was then his turn to say, 'You do not understand our institutions' (Cheers.) As he had already publicly stated, he considered it very important that England should not countenance American slavery; he feared that we were not free from some prejudice against color ourselves. [Indignant cries of 'No, no!'] He was glad to hear such a denial from this meeting, and he made the remark from observing that many persons, when they heard that his friend, Mrs. Craft, was nearly white, expressed more horror than before. In regard to the resolution that had passed, he thought the enumeration of names open to the objection, that it included one or two devoted friends of the slave, who might not choose to be reckoned among the Unitarian ministers; passed over those whose labors, though unobtrusive, might be no less earnest. He should therefore have preferred such a resolution as Mr. J. J. Taylor's.

Mr. ESTLIN said, that as his friend Mr. Carpenter had read an extract from a sermon of Dr. Gannett's, preached last June, depicting the wrongs of the slave, and exhibiting the writer's anti-slavery sentiments, he (Mr. E.) would take the liberty of quoting from memory the same sermon, and he would read a discourse more recently published, since the passage of the Fugitive Slave Law. In that sermon, Dr. Gannett gave thanks to God for the inestimable blessings (to him and others) of the American Union; for the protection, the law, the religion, the liberty, and every other privilege spoken of in the Declaration of Independence. He afforded them the same protection, and every word of sympathy for the millions of his countrymen, pining in Southern bondage, to whom that Union was a curse, and to maintain which, Dr. G. counseled even the sending back of the fugitive to his oppressor! [Solemn.] Such is Dr. Gannett's anti-slavery. Those American ministers who are struggling against slavery, do not content themselves in preaching moral doctrine, which is to be carried into practice, would abolish slavery; they are compelled to hear a cross which Dr. Gannett has yet to touch. [Hear.]

Mr. RYLAND said, that after hearing the intended resolution of another meeting on this subject in Lancashire and Cheshire, which Mr. Bishop had read, he was still more confirmed in opinion that a resolution with a categorical rather than a denominational reference, would have been better; but was heartily glad the one passed had met with unanimous concurrence. He felt disposed, however, to embody the catholic reference in a distinct resolution, as he thought it would strengthen its purpose by a larger sympathy. He would therefore propose: 'That this meeting, while in the foregoing resolution it has specially contemplated the case of Unitarian professors in America, desires also to express similar sentiments to their brethren of all denominations in the United States.'

Dr. CARPENTER said, that feeling very desirous that the sympathies of the meeting should be expressed in the most comprehensive form possible, he had much pleasure in seconding Mr. Ryland's resolution. He would at the same time, however, read another resolution which he had himself just prepared; and if Mr. Ryland should think it to substitute it for the one which he had moved, he would be very glad to place it in that gentleman's hands. His own resolution was as follows:—'That this meeting desires to express its sympathy with all who are laboring in their respective spheres, and in the modes which they may severally deem most accordant with conscientious duty, for the extinction of the iniquitous system of American slavery.' He (Dr. C.) believed that there were many laboring in this cause, whose efforts were not in the least recognized by the first resolution, since they had not felt themselves free to take the same part with those specially named in it, but who were yet entitled to our sympathy and support. He confessed to some degree of personal feeling in this matter; having himself done all in his power, through his physiological writings, which are widely circulated in the United States, to correct the ideas there prevalent, respecting the essential inferiority of the colored races to the white; and he had reason to believe that many members of his own profession, in that country, had strenuously upheld the same views, and had incurred much obloquy thereby. Moreover, there were many Unitarian laymen, among whom were many members of the Legislature, whose efforts in the anti-slavery cause ought

not, he thought, to be passed by, without special notice in a meeting like the present.

Mr. RYLAND having expressed his preference for the first resolution, and Mr. Armstrong having indicated his intention of objecting to Dr. Carpenter's, Dr. C. withdrew the latter, and seconded Mr. Ryland's proposition, which was then unanimously carried.

The CHAIRMAN then said, he had great pleasure in introducing to the meeting their excellent and talented friend, Mr. W. Wells Brown, whom the Fugitive Slave Act had driven from his native country and home.

Mr. W. WELLS BROWN was received with loud cheers. He said that he had come to the meeting as a spectator, without the remotest idea of taking any part in it. He had listened, as every one present must have listened, with great interest to the proceedings. He rejoiced that such a meeting had been held, for the present was a trying crisis in the United States, to those who were identified with the cause of abolitionism, when every thing said in this country by the friends of the slave would be eagerly caught up and taken to heart by his friends on the other side of the Atlantic. [Hear, hear.] Never was there a time when the abolitionists and so much to contend with as at the present time. They had heard the provisions of the Fugitive Slave Bill described, but whatever could be said at such a meeting would give the majority present but a very faint idea of what was passing in America under the operation of that law. The colored brethren there could appreciate what had been said in this connection. They could feel for their brethren across the Atlantic as none others in that room could feel. They had themselves felt the lash—they had worn the chains; and they knew, too, what was being done in America to put down and oppress the free color people who were the North, to say nothing of the condition of the fugitives. The Fugitive Act was intended, he believed, to snuff out the fire of freedom, burning on the hearts of the people in the free States. It might be asked, what could the people of this country do? They might express their feelings, their opinions and their sympathies, and in this way cheer and strengthen the abolition movement. They might also aid the abolition movement, as many of them had done, by their contributions to the annual Bazaar of the American Anti-Slavery Society. The American people were very sensitive, especially the religious people, as to what was said and thought of them in this country, and every genuine expression of abhorrence of slavery, and sympathy with the colored brethren, uttered here, was felt across the Atlantic. [Hear, hear.] The people of the United States who were in favor of the Fugitive Act, or who kept silence respecting it, could not plead ignorance as an excuse for their conduct, in this nineteenth century. There was too much light now for that. Why, they would exclude a member from church fellowship who should merely steal a hat and coat, but should not exclude the fugitive slave, as they did, they deemed that no disgrace or wrong. [Laughter and cheers.] He thanked the meeting for the resolutions they had passed, and the manner in which they had passed them—he thanked those who had convened the meeting, and those who had taken part in it—he thanked them in his own behalf, and in behalf of his brethren in bonds, and in behalf of the abolitionists, who would deeply value the expression of their sympathy. [Cheers.] Let them think for a moment of the Fugitive Slave Law, and all its atrocities. Mr. Brown here drew a touching picture of a poor woman, guided by the North star, flying from the South for freedom. She reaches the free States, on a cold winter's night; she tremulously knocks at your door; the light of the moon comes in at the window; she looks with a mother's apprehension at the babe in her arms. She asks for bread for her child, and for temporary shelter. Your heart is touched, but at this moment you are informed that she has been a slave, and that, should you relieve her, you will be imprisoned and fined, and if unwilling to run this risk, you must turn her from your door, and tell her that the laws of your country will not permit you to shelter the homeless or feed the hungry. [Hear, hear.] He rejoiced to see so many women present. He wanted them to realize to their minds the condition of a million of colored women in America, denied marriage, and liable to be put on the auction-block. Noble and faithful women had given most efficient aid to the abolition movement in America, and he could not forget that they had been liberally seconded by the women of this country. He thanked them in the name of the abolitionists for their valued sympathy; he thanked them, one and all, as the friends of the oppressed and enslaved. [Loud cheers.]

In proposing a vote of thanks to the Chairman, Mr. Estlin said that he believed the importance of their meeting was especially owing to Dr. Hutton, not only for the sake of some of his friends, but upon this momentous question, did not hesitate to lend the weight of his name and efforts to promote the cause of the American slave. No one who contemplated the influential character of the present assembly, and had witnessed the zealous and unanimous character of its proceedings, would be afraid that any difficulty would exist in future in calling together a meeting of anti-slavery Unitarians in London.

The Rev. HENRY SOLLY said that, like his friend Mr. Bishop, he had long been at boiling point, and the steam was up, but at that late hour he should shut down the valves, and not detain them. He most cordially and gratefully seconded the vote of thanks to their Reverend friend, for he felt that Dr. Hutton had done important service in coming forward as he had done that day. He loved his Unitarian doctrine. He would gladly have those who held it. But to divorce it, and associations formed to promote it, from any practical application of it to the great wants and crying evils of the age, was a course that invariably tended to alienate affection and respect, both from doctrinal truth, and from those who professed it. He sincerely thanked the chairman, and would call on all who held sacred their hearty approval of the motion in the usual way. All hands were immediately held up, and the vote carried, and thanks returned for it by the Chairman, amid much applause.

Mr. C. CORRIAN begged, before the meeting separated, to mention that he should be glad to receive any contributions on his behalf of two of his friends, Messrs. Anderson and Duval, who have been compelled to leave respectable situations in New England through the Fugitive Slave Law. One of them had got a temporary situation, but the other was still seeking in vain. They were very highly recommended.

The meeting then separated.

RESOLUTIONS PASSED UNANIMOUSLY.

1st. Proposed by Rev. George Armstrong, of Bristol, seconded by Rev. T. Felix Thomas, of Ipswich.—That this meeting desires to express its sorrow at the present fearful attitude, morally and politically, of the slavery question in America, and its sympathy with the colored brethren in the conflict between conscience and law, the commands of God and those of man, in which the recent enactment of the Fugitive Slave Bill has compelled every inhabitant of the free States to take part. And while earnestly hoping that all practical and peaceful means which demand the purest form of Christianity may be guided and supported in proving its truth and practical efficacy by their promulgation in depriving the iniquitous institution of slavery of the sanction it has hitherto received from the churches of America, the meeting declares its grateful appreciation of those courageous Unitarian ministers, who, undeterred by danger and obloquy, have by their spoken or written words, vindicated the rights of their oppressed and suffering countrymen, among these it would name the following, who have thus rendered their names dear to all who hold sacred the cause of freedom and righteousness:—Rev. Dr. Farness, Dr. Willard, Messrs. Buckingham, W. H. Channing, J. F. Clarke, C. Dall, Nathaniel W. Wentworth Higginson, S. Johnson, S. Longfellow, S. J. May, S. May, Jr., Theodore Parker, John Pierpont, J. L. Russell, John T. Sargent, C. Shackford, Oliver Stearns, C. Stetson, S. Stone, and J. Weiss.

2d. Proposed by Rev. Francis Bishop, of Liverpool, seconded by Rev. W. A. Jones, of Bridgewater.—That the foregoing Resolution be transmitted by the Chairman to the Rev. S. May, Jr., of Boston.

3d. Proposed by Rev. H. Ryland, of Bradford, seconded by Dr. Carpenter, of London.—That this meeting, while in the foregoing Resolution it has specially contemplated the case of Unitarian professors in America, desires also to express similar sentiments to their brethren of all other denominations in the United States.

4th. Proposed by W. H. Astbury, Esq., of London, seconded by C. J. Thomas, Esq., of Bristol.—That the best thanks of this meeting be given to the gentlemen who convened it, and who have made the necessary arrangements for carrying it out.

5th. Proposed by J. B. Estlin, Esq., of Bristol, seconded by Rev. H. Solly, of Cheltenham, and carried

by acclamation.—That our cordial thanks be offered to the Rev. Dr. Hutton for the sanction he has given to this meeting by consenting to preside over it, and for his able conduct in the chair.

Resolution passed at the Congressional Meeting, Bristol, on the 10th of May, and transmitted to the Committee of the British and Foreign Unitarian Association:—

Proposed by Mr. J. B. Estlin, and seconded by Mr. Thomas Reynolds.—

That this Congress would respectfully but earnestly solicit the Committee of the British and Foreign Unitarian Association to embrace the occasion afforded by the Annual Meeting in June, for testifying the sorrow which other religious bodies have emphatically expressed at the present attitude of the slavery question in America, and especially at the countenance it is receiving from the churches of the land; and further, to take such steps as they may deem most expedient for appealing to our brethren in the United States to redeem the honor of our Unitarian name, by henceforth dedicating the weight of their influence to the overthrow of that debasing institution which so deeply sullies their nation's fame.

Reply of the Committee to the above Resolution.

Resolved, That this Committee, while sympathizing with their Bristol friends in their abhorrence of the Fugitive Slave Law, cannot but deprecate the introduction of the topic of slavery in America as one for discussion and resolution at the approaching Annual Meeting of the British and Foreign Unitarian Association. They conceive its introduction will probably be fatal to any careful consideration of the great and important objects for which the Society was originally constituted, and will contrive to foment unhappy divisions in a body requiring all its strength for exertion in spheres of more immediate usefulness.

From the London Times.

FUGITIVE SLAVES IN ENGLAND.

To the Editor of the London Times:

SIR—Since the separation of the American provinces from the mother country in 1776, many thousands of slaves, escaping from the Southern States, have sought a refuge and a home in Canada; and the 'Fugitive Slave Law,' recently enacted by the American Congress, has already added greatly to that number, so that the fugitive population is now estimated at about 30,000; and as these people are mostly without education, and have but little knowledge of mechanical branches, they find many difficulties in the way of getting employment, and thereby earning for their living.

This being the case, many of these people have, within the past six or eight months, come to this country, seeking employment and that liberty and protection which are denied them in their native land. On reaching England, they find similar difficulties in the way of getting employment that they had to surmount in Canada, and they, therefore, become a burden to the houses of our countrymen; the union of Irish, Sir, to call the attention of those interested in the West India estates to this fact, and to suggest the propriety of adopting some measures to secure the services of as many of these fugitives as may feel inclined to go to the West Indies.

Living here a slave myself in the United States for nearly twenty years, and being prevented from returning on account of the Fugitive Law, I am knowing that most of the fugitive slaves have been accustomed to the raising of cotton, sugar, rice, and such other products as are raised in the West Indies, I am satisfied that a proposition of this kind would, if made upon fair terms, meet with a favorable response from my down-trodden and enslaved countrymen, and thereby be a benefit both to the owners of the West India estates and these fugitive slaves.

I am, Sir, yours respectfully,

WM. WELLS BROWN.

22 Cecil street, Strand, July 3.

From Frederick Douglass's Paper.

DON'T COME TO ENGLAND.

FREDERICK DOUGLASS:—At this trying crisis with our people in the United States, every word of advice, if in the right direction, must prove beneficial.

The deep hatred to American slavery, which is known to exist in the hearts of the people of Great Britain, and the warm reception which has greeted many colored men on their arrival in England, have justly placed the English in the highest estimation of the oppressed of the United States. And now that the operation of the Fugitive Slave Law is driving them out of the country, and compelling them to seek homes out of the United States, it is not strange that many should look to old England, as a place of refuge. And already hundreds have landed on these shores; every week shows an increased number of fugitive slaves in the streets of London.

This being the fact, I think it no more than right that some one, on the part of our friends, should frankly tell our people what condition they will be in reaching England. The political commotions of Europe have caused many persons to seek an asylum in England, and consequently there are thousands here who are without any employment whatever.

These people have, or seem to have, the same claim upon the benevolence of the country, that the slave has who escapes from the Potomac or the Mississippi.

The refugees from the continent have, to a great extent, the advantage of our people. Most of them are educated, and have trades by which they can earn a living. But not so with the American slave. He comes here, from the land of his nativity, where he has been denied an education, and with few exceptions, they have no trades, and even those who have, do not find ready employment on account of the great number of natives.

Therefore it will be seen at once, that those who come here must necessarily be subjected to many disadvantages. And too many of our fugitive brethren, who come here, are ignorant of the language, and are, besides, the wrongs they have suffered in the prison-house of slavery, that they are prepared to take the field as lecturers. And this being the fact, there are numbers here, who have set themselves up as lecturers, and whose in fact little less than beggars.

The English are hospitable and generous, and would give a brother-man want for bread or a night's lodging. But I would not have our fugitive brethren, if you don't want to become beggars, don't come to England. If the climate in Canada is too cold, and you must leave the States, go to the West Indies. But, by all means, don't come to England.

Yours for right and truth,

W. W. BROWN.

London, June 27, 1851.

GEORGE THOMPSON.

The notorious disorganizer, George Thompson, who escaped from a Hamburg Grotto Lyceum last winter, and finally fled to England, has been seen only to return in the Fall, and take up his residence in this country. So we are to have this agitator associated with Garrison, Theodore Parker, Ralph Waldo Emerson, Eliza Wright, Charles Allen, Nabby Folson, Robert Rantoul, and Keyes of Boston, tramping about the country, exciting people with their Rummery about the Fugitive Slave Law.—Grotto Mercury.

Mr. Editor of the Grotto Mercury, your paper is quite small, but your poor soul must be much smaller.

Take no offence, if I call you a coward, for such I believe you to be, in the most contemptible manner. I quote from your issue of the 1st inst. a paragraph which could ever escape the pen of a man possessing three grains of manliness or true courage. He who, in the broad light of the nineteenth century, has not the moral courage to speak out against the withering and scathing sin that hangs like a dead weight upon our nation—who has no more energy of character than to lead the fires of a corrupt public sentiment—is a little better than a coward and a traitor; and he who is so sneakingly mean as to attack George Thompson, as soon as his back is turned upon our shores, deserves to feel the scorings of the just indignation of every true American. See here, Mr. Editor of the Mercury, just what I think of George Thompson, and then meet him like a man, if such you are; and talk to him. I imagine, however, you would soon find your true character mirrored forth, and the picture would be so horrifying that you would be off in double quick time, or sink annihilated at once.

Take no offence if I call you an infidel! For he who opposes the reformers of the present age, opposes the Kingdom of God on Earth, and the Kingdom of Christ, and the spread of His pure Gospel.

George Thompson is a noble specimen of self-sacrificing manliness, and his name shall dwell upon the lips of a grateful posterity, while yours, Mr. G. H. Brown, Editor of the Grotto Mercury, shall be forgotten, or rotting in the infamy it deserves.—Banner of the Times.

## The Liberator.

No Union with Slaveholders!

BOSTON, JULY 25, 1851.

### CELEBRATION OF THE FIRST OF AUGUST.

The Managers of the Massachusetts Anti-Slavery Society announce to the friends of immediate and unconditional emancipation throughout New England, that they have made arrangements for a MASS CELEBRATION of the glorious FIRST OF AUGUST, in the spacious City Hall, at Worcester, to be conducted in a manner worthy of the occasion; and they cordially invite the attendance of all who desire to do something towards hastening the day when no slave shall clank his fetters on the American soil, but from the Atlantic to the Pacific all shall be free, united and happy, with none to molest or make afraid.

The struggle in Great Britain for the abolition of West India slavery, in its rise and successful termination, has never been surpassed in the history of the world, on the score of disinterested philanthropy, untiring perseverance, and moral sublimity; and from its lessons of encouragement and hope may be drawn, mightily to the advancement of the cause of our own enslaved fellow-countrymen. The noble example thus set us by the mother country should be imitated with delay.

Shall every flag of England's flag  
Proclaim that all around are free,  
From farthest Ind to each blue flag  
That tipples o'er the Western Sea?  
And shall we scoff at Europe's kings,  
When Freedom's fire is dim with us,  
And round our country's altars cling  
The damning shade of Slavery's curse?

Let there be at least a gathering on the First of August at Worcester has ever known on any occasion. The times demand a strong numerical as well as moral demonstration.

Arrangements have been made with the Boston and Worcester Rail Road Co. for a special train to transport passengers from Boston to Worcester and back again for half the usual price, viz., one dollar and fifteen cents each. The train of cars will leave the Boston and Worcester station precisely at 8 1/2 o'clock, Friday morning, Aug. 1st, stopping only at Framingham, where passengers from the Milford Station will be received for Worcester and returned to Milford same day, for half the usual price.

Returning, will leave Worcester at 5 1/2 o'clock in the afternoon. Special tickets for the excursion may be purchased on the morning of the 1st, at the Ticket Office.

Similar arrangements have been made with the Providence and Worcester, and the Worcester and Nashua Rail Road Companies.

Among the devoted friends and advocates of the cause, expected to be present on the occasion, are: Wendell Phillips, Wm. Lloyd Garrison, William I. Bowditch, Edmund Quincy, Adin Ballou, Stephen S. Foster, Parker Pillsbury, C. C. Burleigh, George W. Putnam, and Lucy Stone.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

EDMUND QUINCY, Sec.

### CONVENTION AT MILFORD.

Four consecutive anti-slavery meetings were held in Milford, in this State, commencing on Saturday and closing on Sunday evening last—constituting one of the One Hundred Conventions. Though there are at least half a dozen meeting-houses in that industrious and thriving village, not one of them could be obtained for the use of the Convention, only the hall of a tavern—of so much greater importance is sacrifice than mercy—the solemn meeting thus relieving the oppressed—ceremonial worship than practical righteousness.

Hopedale was strongly represented on the occasion, as usual, and to the beloved friends in that paragon of a Community we are much indebted on the score of hospitality. The following resolutions were presented by Wm. Lloyd Garrison, and discussed by the mover, Samuel May, Jr., and Lucy Stone—E. D. Draper presiding on the occasion, and Mrs. Abby H. Price acting as Secretary:—

1. Resolved, That as it was the mission of Christ, our Lord, 'to preach deliverance to the captive, and the opening of the prison to them that are bound,' no higher consecration of 'the Lord's day' can be made than to devote it to the furtherance of the anti-slavery cause; and that the first act of true worship that can be performed by this nation is to blow the trumpet of jubilee, and to proclaim liberty throughout all its borders.

2. Resolved, That (in the words of Daniel O'Connell) 'we deny the charge, that we want to rob the planters of their property: they are the robbers, and not we. They have robbed men of that which even the men themselves could not sell. There is an essential and unchangeable equality between man and man, and there cannot, therefore, justly, be any such relation as master and slave.'

3. Resolved, That the impiety and absurdity of treating a dog as a human being, receiving him to Christian fellowship, and affecting to regard him as 'a brother in the Lord,' cannot be greater than that of reducing a man to the level of a dog, holding him as property, and making him a marketable commodity.

4. Resolved, therefore, that slaveholders are the most impious as well as the most tyrannical of mankind.

5. Resolved, That slavery is the one great American system, more cherished, guarded and indulged than any other system or institution in the land—a common reproach, contagion and curse, involving the entire country in its guilt, shame and danger—sustained by the same Constitution and embraced in the same Union—and therefore a matter of universal concernment; so that, to seek its overthrow, is not to meddle with other men's affairs, but to attend to our own—not to assail others, but to acknowledge our common criminality—is not to exhibit any self-righteousness, but to repent of our own sins, and seek to redress those wrongs which we have so long in common inflicted on our colored population, whether bond or free.

6. Resolved, That the Union is the great prop and bulwark of the slave system; that, under its fostering care, half a million slaves have been multiplied to three millions, three hundred thousand; that, while the Union continues, it is the wiliness of insanity to think of resisting the extension or checking the aggression of slavery, much more to expect the overthrow of that system; that if, in its infancy, the Slave Power was able to stipulate what should be the form and design of the Union, in its present maturity and omnipotent strength it can and will accomplish whatever it desires; that the term Union is but another name for the absolute sway of the Slave Power, in whose immediate presence no man can utter his convictions of the sinfulness of slaveholding in all cases, and live; hence, that 'no union with slaveholders' is the vital doctrine to be enforced, in season and out of season, and the rallying-cry every where to be raised by the friends of impartial and universal freedom.

7. Resolved, That every man, consenting to and upholding the Union, is by his very position a slaveholder, really and truly, whether he knows it or not, and is to be arraigned and reprobated as such.

8. Whereas, the anniversary of West India Emancipation is to be celebrated at Worcester, on the 1st of August, under the auspices of the Massachusetts Anti-Slavery Society; and whereas, it is an event deserving of special commemoration by those who, in this country, are struggling for a still greater achievement—to wit, the liberation of more than three

millions of slaves—and from the contemplation of which, immense encouragement and strength may be obtained; therefore,

Resolved, That we urge upon the friends of universal emancipation in this country, a large and prompt attendance on their part at the approaching celebration at Worcester, believing it to be a fitting occasion to 'rejoice with those who rejoice,' as well as to 'weep with those who weep;' and while uniting in swelling the choral song of liberty, to lift up a loud and strong testimony against that horrid system of slavery which yet pollutes and desecrates our land.

As usual, the largest liberty was accorded to all present to participate in the discussions; and, as usual, no one came forward to object to any thing advanced by any of the speakers, or contained in the resolutions. Since the Convention was held, we have received assurances from Milford, that a deep and salutary impression was made, many prejudices removed, and a new impetus given to the cause. The attendance was unusually large, and the weather highly favorable.

### ARRIVAL OF GEORGE THOMPSON IN ENGLAND.

By the following interesting letter from WILLIAM FARMER, Esq., of London,—one of the most accomplished Reporters for the British press, and a true friend of Universal Reform,—it will be seen that Mr. Thompson had a safe and quick passage across the Atlantic, and entered at once upon his Parliamentary duties at an important crisis.

LONDON, July 8th, 1851.

MY DEAR SIR:

I am now writing in Mr. George Thompson's study, which he has just left to pay certain visits which he feels himself imperatively called upon to make immediately on his arrival in London, and among others, to that noble and talented representative of the American Anti-Slavery Society, Mrs. Maria Weston Chapman. These demands upon his time have prevented his doing that personally which I am now, as his inefficient substitute, performing; namely, notifying to you by the very first mail, his safe arrival home. The America reached Liverpool yesterday morning, after an eleven days' voyage, prolonged, to some extent, by contrary winds. The same evening, Mr. Thompson was in the bosom of his delighted family. The hand that gave him the farewell grasp at the Eastern Station was the first to give him the welcome shake at the same place—the hand of Wm. Wells Brown. There was an appropriateness in the parting and welcoming salutation being given by a representative of that class, whose welfare was the Alpha and Omega of Mr. Thompson's mission. Mrs. Thompson and myself were the only other friends present. Our feelings were too deep for words; but the thanksgiving which I am sure went up from the hearts of all to Him who holds in his hands the winds and the waves, were not the less fervent because they were silent.

The incidents of Mr. Thompson's voyages were, I believe, pretty much the same outward and homeward. As the company on board the vessel was on each occasion almost exclusively pro-slavery, he isolated himself as much as possible; at the same time, on the one hand, not shunning any fair opportunity of vindicating the righteous principle of which he was there the almost sole impersonation, and on the other, pursuing the wise policy of avoiding, on board ship, anything likely to tend to angry discussion or dispute. But talent and virtue combined are almost sure to exert homeward, even from the most depraved minds. The 'meddlesome foreigner' was forgotten in the man of genius and eloquence, and on both occasions, the individual denounced as a public enemy by Webster and Clay, and whose character was basely vilified by nearly the whole press of America, nevertheless received requisitions, unanimously signed, of which the following is a copy of the one presented on the homeward voyage:

'To GEORGE THOMPSON, Esq., M. P.:—

'SIR, We, the undersigned, passengers per B. R. M. S. "America," anxious to learn your views as to the condition and prospects of British India, respectfully request that you will, at your convenience, favor us with a lecture thereon.'

The request was, with characteristic kindness, complied with; the auditory were of course delighted; the lecturer was enthusiastically cheered, and a warm vote of thanks was unanimously passed to him.

But the most peculiar feature of the homeward voyage was the celebration of what I believe you call 'Independence Day,' on the 4th inst. Three toasts only were proposed and responded to—'The President of the United States,' 'The Queen of England,' and 'George Thompson, Esq., Member of Parliament from the Tower Hamlets.' To the latter, Mr. Thompson replied, generously according to American institutions the praise which is due to them, apart from the peculiar institution of the country.

The arrival of William Wells Brown's daughters has rendered his situation in this country as happy as it can be under the circumstances. The slavery of the South, while it exists, forbids all hope of his seeing his mother and sisters; the slave-hunting of the North has cut him off from all personal communion with those earliest and best friends by whom he was first welcomed to liberty and happiness. While the Fugitive Slave Law continues, he must be content to be expropriated from his native land, and be thankful to that God by whom the hearts of the people of this country have been so universally moved to sympathy with the slave.

Although Mr. Thompson's stay in America has been so greatly prolonged, the time of his return has been singularly happy. The Ecclesiastical Titles Assumption Bill has passed the House of Commons, and Mr. Thompson will not, therefore, be required to record his vote upon it. A vast amount of bigotry has been eliminated in this country by that measure; and whichever side Mr. Thompson had taken, he would have been certain to have incurred the displeasure, and lost the support, of a considerable portion of his constituents. But that is not the only difficulty he has fortunately avoided. Had he been absent from the division upon Mr. Hume's motion for Parliamentary Reform, he would have been guilty of a sin of omission, for which he would have been visited with the anger of a large body of his warmest friends, not only in the Tower Hamlets, but throughout the country;—that measure comes on most opportunely this very day. His Parliamentary course has thus been rendered much safer by these fortuitous circumstances than it would otherwise have been; while clearing the Scylla on the one hand, he has been enabled to avoid the Charybdis on the other. Whatever dissatisfaction may have been caused by his lengthened absence from England will be more than set-off by the dissatisfaction he has avoided in connection with the Ecclesiastical Titles Bill, and the satisfaction he will give by his vote, if not speech, upon Mr. Hume's motion. Not that I have any fear of censure from the majority of Mr. Thompson's constituents. We in this country are, to some extent, afflicted with the same evil with which you are more heavily cursed on your side of the Atlantic—the narrow and contracted views of freedom engendered by a spirit of ultra nationality. I recollect the celebrated Matthews humorously depicting this feeling of national vanity in the United States, in a song, the chorus of which was—

'Yankee Doodle, London's big,  
And so is your fat nigger;  
But let us say what'er they will,  
America is bigger.'

I am sorry to say that we have our Yankee Doodles, whose spirit being too gross and feeble to soar beyond the seas which encompass this little island, it becomes all the world to them; and although making loud claims to be the friends of freedom, their mental vision is so exclusively confined to that which

affects themselves, that they can see no wrong in the universe to be redressed, save those which pertain to the Parliamentary and Financial Reform of Great Britain. By such men, and such alone, in this country, Mr. Thompson's mission to America is thus endangered. The positive emancipation from the cruel and degrading personal slavery, of your three million bondmen, by his exertions, would, in its estimation, be no equivalent to the loss of his vote in some Parliamentary minority. Do not, however, understand me that such is the feeling of the mass of the constituents represented by Mr. Thompson. I am not dictating that a simple statement of his exertions in the United States on behalf of the American slave will net from one end of that vast borough to the other.

The physical and mental constitution of Mr. Thompson, I fear, requires some months of rest and repose, after the almost superhuman labors he has undergone with you; but I am sorry to say, I do not see much chance of his getting it. The soil of his talent is too rich, and the harvest to be gathered too abundant, to allow it to lie fallow for even a small season. Our anti-slavery agitation is likely to be renewed in good earnest, and foremost in the fight will be our champion of free trade, Richard Cobden, his illustrious hold aloof from this important contest, upon the success of which the cause of progress in this country so much depends; but the heartiness with which he has now thrown himself into the movement, and the just tribute of praise he pays to those by whom he has hitherto been maintained—most prominent among whom stands Mr. Thompson—will give greater impetus to the following extract from a speech recently made by that honorable gentleman:—

'Well, now, I must say, (and you, probably, if you did me justice, would be the first to charge me with so), that I have taken no very prominent or active part in the agitation conducted under the auspices of my friend in the chair. I have certainly been a contributor to your funds, but I have not been an active part in the public advocacy of the principles of your association. I feel, however, no less warmly and gratefully to those who have done so; to those who have kept the flame alive, who have kept burning the lamp of Reform, and trimmed it, at a time when it was in the greatest danger, and have neglected to you all for having done so, under circumstances of neglect, not only on the part of myself, but others. But I come before you here to-night, as the first opportunity I have had of appearing at one of your meetings, since a recent event, because I wish to show that I consider, that since the Declaration made to the country, on the part of the Prime Minister, that in the next session he will be prepared to introduce into the House of Commons a measure of Parliamentary Reform—I say I appear before you to-night, the first opportunity I have had, after that statement of the Premier, to declare that I now consider this question, which you have in hand, is the most practical question which politicians can have to deal with. I should say to my friends, everywhere throughout the country, to all those who are practical men, and with whom I have had the honor of associating on other questions, that we shall forfeit our character as a practical people, unless between now and the next spring, we throw ourselves into this agitation for Parliamentary Reform, in a manner that shall prove to the world, that English people have not lost that old attribute of their nation, but that they still know how to seize the proper time of doing their own work in their own way.' [Loud cheers.]

You may gather from this language of Mr. Cobden, that a vigorous agitation for the political enfranchisement of our countrymen is determined upon, and you may imagine whether it is probable such a man as Mr. Thompson could or would be permitted to be a passive spectator of the conflict.

The Americans in London have hitherto been very quiet, knowing that their unobtrusiveness would give them the best chance of passing unnoticed among the crowd of the world's representatives; but on the 11th inst., they ventured upon a little demonstration, certainly not worthy of such an almighty nation, upon such an all-important day. It was not by public meeting, with resolutions touching the merits of the American Constitution, with a platform open to all comers, as you manage anti-slavery discussions in America. Neither was it a public dinner, with toasts, songs and speeches; nor a still more limited dinner, with independence sentiments and 'Hail, Columbia' hymns. But it was a select, private, fashionable, drawing-room party, given to the American minister, not by an Englishman, but by, I believe, a wealthy American citizen, including a large number of our aristocrats, and a sprinkling of our democrats, desirous, probably, of paying a tribute of respect to American institutions per se. I cannot understand their consistency. I feel bound, with nations as with individuals, to take character as a whole; and if that were done, America must, while slavery exists, be placed out of the pale of social or political fraternization.

Mr. Thompson's career with you has indeed been most triumphant, but the effect of it has been almost entirely lost in this country, from the pro-slavery character of the American correspondents of our daily press. Mrs. Thompson, with poor Garrison (1) and Mrs. Thompson, sen., has again been called upon by her endurance to make sacrifices for the anti-slavery cause, which she has done like a heroine. I think she was entitled to a specific vote of thanks for the most valuable contribution made by any lady to the Boston Bazaar alone.









For the Liberator.

## LINES TO A 'COTTON' CLERGYMAN.

BY GEORGE W. BUNGEY.

Thou art a great and wise high-priest,  
Whose teachings ne'er will be forgotten,—  
A small sun rising in the east,  
In fleecy clouds of unspan cotton!

I know thou hast the 'sons of Ham,'  
To thy fair hopes they are a blot-on;  
So 'tis no sin to smother them  
In Southern fields of snowy cotton!

Oh! holy man, when thou dost die,  
No polished stone shall mark the spot,  
Which thy mouldering bones shall lie,  
But there shall stand a bale of cotton!

Thy cotton heart and cotton head,  
The wicked masses say, are rotten;  
And they will say, when thou art dead,  
'There's been a fall of late in cotton!'

But thou shalt win a mighty name,  
While fools on other hobbies trot on;  
And we will celebrate thy fame  
In words of cotton, cotton, cotton!

From the Banner of the Times.

## THE POET'S LAST MAY.

I know 'tis May, the blessed May—the birds sing on  
the tree—  
But I would still the notes of joy which bring no  
joy to me;  
I know they sing above her grave, and the wild bees  
wander there,  
For the flowers she loved when she was here send  
perfume on the air.

The flowers she loved when she was here, one long  
and year to-day,  
When Elsie dear and cousin Jane went gathering  
flowers in May;  
Wild flowers for our bridal morn! and death so very  
near!

Upon that morn the faded things lay dying on her  
bier,  
And yet I love the blessed May, with all its wealth of  
flowers,  
Though they bring me haunting memories of the hap-  
py, bygone hours—  
Of a pure and lovely spirit—of a gladdening, heart-  
felt ray,  
Who loved all gentle things, but most the buds and  
flowers of May.

A bright and glorious vision! oh, linger yet awhile!  
Stay, Elsie dear! I kneel—I weep—I am a very  
child!

With the love-light beaming in her eye, oh, I can see  
her now,  
As when she left me on that morn, with a kiss upon  
my brow.

And I can hear her ringing laugh, and her sweet voice  
on the air—  
'You'll meet us at the trying place—for the last  
time meet me there;  
And lay your book by, Jane, and I will twine a  
wreath to-day,  
And crown you poet, spite of all the world may do or  
say.'

Two loving hearts, two glad young hearts, passed  
from the cottage door,  
And the young leaves 'neath which they moved,  
waved gay as before;  
The light breeze stirs them now, as then, and yet they  
leave no trace

To tell how last year's shadow lay upon that still  
cold face.

O face of sunshine, cold in death! O golden locks of  
hair!  
All dripping from the wave's embrace, once more I  
see you there,  
As faintly the sinking form I grasped from out the  
wave,  
And bore it to the mossy bank,—but all too late to  
save!

Thy kiss, dear Elsie! on my brow, the last, last kiss  
of thine—  
I thought to win thee back to life with the burning  
eyes of mine;  
But my kisses fell on marble cold, fell on the sense-  
less clay—  
O, would with those wild kisses, love, my breath had  
passed away!

They tell me there's a garland hangs upon the oak  
tree's bough;  
Last May the leaves were fresh and green, they must  
be withered now;  
Or, scattered by the wintry winds, like cherished  
hopes have fled—  
My dreams of fame have gone with thee, my hopes  
are with the dead!

The sky is blue, a dreamy blue,—the tender leaflets  
wave  
To every breeze—oh! can it be—'tis thus above her  
grave?  
She bade me meet her—I must go—wait, Elsie, till I  
come!

So early love! so early love! could death have called  
thee home?  
And I must linger on awhile—perhaps another May  
Will find the birds and flowers here, and my spirit  
far away;  
I would it were—I have no rest—I yearn, I long to be,  
O Elsie dear, my angel love, forever more with thee!

EDITH.

From the New York Tribune.

## FEAR NOT.

[TO THOSE WHO WILL UNDERSTAND IT.]

Fear not! though in the vulture's nest  
The falcon lies, oppressed;  
As truly as the ocean flows,  
So truly shall the free bird soar  
Across his native plains once more.

For hands of steel and piles of stone  
Can hold no wrongful slave alone;  
The strength of liberty and truth,  
The hope and zeal of ardent youth,  
The late-awakened power of right  
Shall grind to dust the mail of might.

Fear not! though king and haughty swar  
He shall not breathe unguarded air;  
A mightier King shall laugh to scorn  
The pride of dust and ashes born,  
And ransom with his bow and spear  
The captive of their spics and fear.

Yes! though the death-shot sets him free,  
So tyrants grieve liberty;  
His blood shall gey from foreign sands,  
And stretch to Heaven unnumbered hands;  
Strong in their truth to desolate  
The cowers of a sequestered State.

And o'er the plains, and o'er the hills,  
Where man has labored life fulfills,  
His name shall be a coin-bill  
To clamor old Oppression's knell;  
And such a death-bell memory be  
To him the sweetest liberty.

## The Liberator.

From the Boston Times.

INDEPENDENCE DAY—THE CITY GOVERNMENT—AN INSULT TO THE CITIZENS. It grieves us much that on this day, which should be one of rejoicing, we feel it necessary to complain of the misconduct of these city officers who appear to have taken the day and its observance into their particular keeping. By the following extract from an official notice addressed 'To the Public,' and published in the popular newspapers yesterday morning, our citizens will perceive the regard in which they are held by their servants in office:

'In order that the people of Boston, and the sojourners therein, may be in a better condition to participate in the festivities of the occasion, it is indispensable that the scenes of disorder which have sometimes disturbed the peace on the night preceding the National Anniversary should not be repeated. It is the intention, therefore, of the Executive Department, to preserve the quiet of the city from nine o'clock on the evening of the 3d, until sunrise on the 4th instant. For that purpose, a large extra police force will be detailed for service on that night, and will patrol every avenue and square, (including the Common).'

'This notice was sent to the Times office for publication, with the request that we would call the attention of the people to it editorially. We will endeavor to do so.

There probably never was a more open, disgraceful and abominable insult inflicted upon the masses of the citizens of this or any other community, than proceeds from this notice. The present city authorities, with that ignorance which has distinguished their conduct ever since they have held office, have presumed to dictate to the people how they shall conduct themselves on the evening preceding the Fourth, in order that they may be in 'a better condition' to participate in the festivities for which they pay, but the particulars of which are studiously kept from their knowledge. In plain words, the government says to the people:—'You shall be punished if you celebrate the National Anniversary in your own way, in order that we shall not be disturbed in the enjoyment of our royal pleasures, in which you have no part.'

Now, under the government of Russia or Austria, such a mandate would be regarded as the extreme exercise of despotic power. There the rulers are wise enough not to interfere unnecessarily with the gala days of the people; but liberty is granted them to enjoy their pleasures on such occasions, without any arbitrary restrictions. But here in Republican America, and in a city where deeds of patriotism are coeval with its existence, the citizens find themselves precluded from the celebration of their national day, by a batch of city officials who have unwisely elevated to an authority which they continually disgrace.

This is not only impudent, but atrocious; and the simple fact of selecting the popular papers for the dissemination of this outrageous mandate, and at the same time suppressing the details of the city celebration, if any, which has taken place, is an insult to the masses which must result in hurling the existing government from power.

Champagne and costly dinners for the government—the watch-house for the masses! How do the million like that?

In this article, from the Times, behold the height of absurdity, the perfection of insolence, and the sublimity of effrontery! It is a 'democratic' outpouring of fiery indignation and patriotic slang, seldom equalled even by the dainties, lawless, mob-inciting sheet from which it emanates. For the city authorities see have no cause to entertain any respect whatever, after their closing Faneuil Hall against the cause of freedom—placing the Court House in chains—summoning the military forces to shoot down Christian men and women in the streets, if necessary, in the performance of a diabolical act—and sending Thomas Sims into chattel slavery; yet we would protect them against unjust attacks, and give credit to whom credit is due.

To prevent the night preceding the 4th of July from being turned into a Bedlam by reckless and disorderly persons, and thus to secure that repose which our citizens so much need preparatory to the fatiguing observances of the following day, the city authorities announce that they shall take precautionary measures; and this excellent procedure, which commands itself to the good sense of all but sham democrats and real demagogues, the Times describes as an 'open, disgraceful and abominable insult,' as 'not only impudent, but atrocious,' as 'an insult to the masses as must result in hurling the existing government from power'!!! Can human folly or human audacity go beyond this? Does the Times suppose that the citizens of Boston are dolts—as deficient in brains as that journal is lacking in decency?

From sunrise to midnight, it seems, is not half long enough for the patriotism (!) of the Times to indulge its uproarious propensities! Isn't this a free country? Isn't the Fugitive Slave Law the sheet-anchor of the Union? Was not Sims very properly dragged back to chains and slavery? Ought not abolition meetings to be mobbed as treasonable? And ought not the 'glorious anniversary of independence' to be anticipated by as much noise, uproar and rowdiness as any may like to make? Ask the consistent, patriotic, law-abiding, freedom-loving Times!

## A BLOOD-STAINED CHRISTIANITY.

In the city of New York, the observances of the Fourth of July commenced as follows:—

At sunrise, the annual salute was fired from the Battery by Captain Rynders's Veteran Artillery. The military, under Major General Sanford, formed at 8 o'clock, on Fourteenth street, and Ninth avenue, and marched through some of the principal streets to the City Hall, where the honors of a marching salute were paid to the Mayor and Common Council. The Veteran Corps of 1812 assembled in the Superior Court Room, at 6 o'clock, attended by their chaplain, the Rev. Dr. Spring, for the purpose of receiving a national salute from a young lady unknown except as 'the Soldier's Daughter.'

The exercises were opened with a prayer by the Rev. Dr. Spring, after which Major Kingsland presented the flag to Colonel Haight, who, on behalf of those under his command, expressed his heart-felt thanks to the unknown giver of this beautiful emblem of our country.

At 1 o'clock in the afternoon, the Veteran Corps assembled in the large church in Canal street, near Greene, where an excellent oration was delivered by the Rev. Dr. Van Pelt. A very large audience was present, and the oration was listened to with the deepest attention. At the conclusion of these exercises, the Veterans marched down Broadway to their headquarters at the Superior Court Room, where they partook of a cold collation.

The remnant of that gallant band, the New York Volunteers, also paraded, in company with the American Rifles. It was melancholy to look upon the few worn and enfeebled survivors of that regiment. And this military display—including the marauders who so wickedly invaded Mexico, now complimented as the 'remnant of a gallant band,'—sanctioned by the Rev. Dr. Spring and the Rev. Dr. Pelt, in the name of Christ, the Prince of Peace!!! O these ravens wolves! Dr. Spring is the monster who has said, that if, by offering a single prayer, he could emancipate all the slaves, he would not do it!

A PENITENT LAWYER. Samuel S. Martin, Esq., of Chicago, Illinois, was attorney for Crawford E. Smith, of Missouri, in the arrest of Moses Johnson as a fugitive slave. He has lately published a card in the Chicago papers, expressing his 'regret and mortification for the course he pursued. He says that the business was repugnant to his feelings, and he only engaged in it at the earnest solicitation of Mr. Smith, who was an old acquaintance; and that he has 'dearly paid for doing what his better conscience and his judgment told him he should not do. The sleeping nights and agony of mind of his wife and children may tell that better than words. In conclusion, he says that he feels that his experience in this case 'will not be lost upon his future conduct, and he trusts that he will hereafter, in his actions, not go counter to the advice of his wife and friends, and his own better judgment.'

## SCENES OF VIOLENCE AND BLOOD.

We have not, very recently, chronicled in our columns those scenes of lawless violence which are constantly occurring in the South, where human life is held at a cheaper rate, and where there is less of personal safety, than in any other portion of the civilized world; and we therefore continue the dreadful record, to show in how many ways a fearful retribution accompanies the transgression of the great law of human liberty.

ANOTHER LYNCHING AFFAIR—DREAGER TRAGEDY. From the Lynchburg (Va.) Republican, of the 3d inst., we take the following record of another most painful tragedy, occurring between gentlemen who may almost be considered citizens of that place: The circumstances which caused it are of the most delicate nature. On Sunday evening, 30th ult., about dark, Dr. Lorenzo D. Williams, son of John M. Williams, residing just across the river from the Anderson side, clapped the eldest daughter, aged about 19, of Capt. Richard G. Morris, who also lives just over the river, with the purpose of marrying her. The couple, accompanied by one of W's brothers, and a sister, were called on, in a small boat, by the young lady's Washington City. The family of the young lady being wind of the elopement accidentally, in a short time after it occurred, Capt. Morris and his son, Richard G., prepared immediately for a pursuit. They had been disappointed in meeting a ready conveyance from that place.

The whole of Monday evening was consumed in propositions from one side to the other—Dr. Williams refusing to give up the young lady to her father. The young man was called on, in a small boat, by the young lady's Washington City. The family of the young lady being wind of the elopement accidentally, in a short time after it occurred, Capt. Morris and his son, Richard G., prepared immediately for a pursuit. They had been disappointed in meeting a ready conveyance from that place.

On Tuesday morning, the Morris party, with the daughter, set out upon their return home, and a few moments afterwards, the Williams party followed. The Williams party, by passing the others, and being in the region of the heart, and lodged in the opposite side. The circumstances, briefly, are these:—There was a wedding, at which both parties were guests. After the marriage ceremony, a dance was proposed, but as the host and hostess were unable to attend, it was adjourned to adjourn to a neighbor's, to finish the festivities of the night. Miss Shepherd refused to go, as she was also a member of the church. Mr. Tate, who was to anticipate a husband's authority, rushed into her apartment, where she had retired with her mother and some other ladies, and threatened her with a pistol, if she would go over to the dance or not. On her replying in the negative, he fired two pistols, one of which took effect, as above stated. From last accounts, Miss Shepherd was not expected to live. The Hamilton of a lover was taken by the crowd, and was afterwards dealt with summarily, but for the interposition of one or two influential persons. He is now confined in jail to await the session of the Circuit Court. The man must have been deranged.

A TRAGEDY IN GREENE COUNTY, MISS. The Pauline (Miss) Clarion, of the 5th inst., contains a long account of the elopement of the wife of a planter in Florida with a Mississippi planter from Hancock county, to the name of Hardy, who was taken as well as the guilty wife assisted her paramour to steal from her husband a negro boy, a pair of horses and a carriage, a double-barrelled gun, and some other property, with which they started for the residence of Hardy's mother, in Hancock county, Miss., which point they safely reached.

The outraged husband, finding himself robbed of property as well as wife, made preparations to pursue him; but the blow had been so heavy as to urbane him. He could not consent to follow her who had been seduced on his best and truest friend named Smith was delegated the task of pursuing the fugitives. Smith traced them to Greene county, Miss., where he learned they had arrived in Hancock, and were at the house of Hardy's mother. The assistance of a couple of residents was taken as well as the man made a descent on the house, and entered the room where Hardy and his guilty companion were in bed, before he was aware of their presence.

Hardy, who is represented as a man of herculean strength, leaped from the bed, unarmed as he was, and made no attempt to escape. He was killed by three bullets from the butt of one of the guns knocked him down, when he was securely bound. The property was recovered, but the woman declined going back to Florida, and was left. The party returned to Hancock, and the woman was afterwards despatched with knives. Phil was becoming very frequent and alarming in this region.

Since writing the above, we learn that the ferryman was a Choctaw Indian. No clue to the murderers.—Fort Smith (Ark.) Herald.

MURDER. We learn that a negro man named Phil, who has kept a ferry some years on the Potomac, known as Phil's Ferry, about ten miles above this city, was murdered, and also his ferryman, an Indian, we believe, on Wednesday night, 5th inst., while they were sitting in the house. Phil was shot dead, but the ferryman was only wounded, and was afterwards despatched with knives. Phil was becoming very frequent and alarming in this region.

Since writing the above, we learn that the ferryman was a Choctaw Indian. No clue to the murderers.—Fort Smith (Ark.) Herald.

MURDER IN ANITE COUNTY, MISS. We learn from the Natchez Courier that, on the 18th ult., Mr. George McMinis, residing in the upper part of Anite county, Mississippi, while out turkey hunting, and about 400 yards from his residence, was shot by some person unknown. Mr. McMinis, we learn, had probably hidden himself, in order the more easily to succeed in the hunt, and while in that position, was shot by some one who must have stealthily approached him.

A KENTUCKY FIGHT. In a recent pitched battle near Owensboro, Ky., about a line fence between the premises of two families, the engaged couple of one side an old man named Paine, and his three sons, and on the other side, two young men named Turnbull, their mother, and five sisters. The fight was a fierce one, conducted with knives and clubs, which did not end till both parties were well exhausted and crippled.

OLD PAINE and his son George were found dead upon the ground—the former with thirteen and the latter with nine nails in his body. The two other young Paines, and the Turnbulls, William and George, were also found upon the ground, all badly wounded, the former with knives and the latter with clubs. Several of the women were badly bruised and crippled.

EXCITEMENT AT LEXINGTON. We learn that something like a tragedy came near being enacted at Lexington, on Monday morning. A short time since, a young lady of some fifteen years—a Miss Merrill—was engaged to be married to a man named Merrill, a young, opposite Mayville. Recently, some difficulty having taken place between the two parties, the man stated publicly that the marriage was a sham, and cast reflections on the character of his wife. Incensed and burning for revenge, the injured lady begged her brother and brother-in-law to assist her in punishing the man who had thus insulted her. Finding that they were unable to comply with her wishes, the female procured pistols, and sallied out in quest of her husband. Meeting him on Main street, she drew the weapon, and placing it at his head, pulled the trigger. In her hurry and agitation, she had only half-cocked the pistol, and it would not go off. At another moment, it was properly fixed and discharged, but the contents, consisting of three buck shot, only grazed his arm and back, without doing any serious damage. Thinking she had killed him, the lady gave herself in charge of a magistrate, but soon afterwards, finding he was only slightly injured, she drew another pistol and started after him again. He succeeded in making his escape, and secreting himself. The citizens of Lexington were so incensed against him, that they held a lynching party, and he was killed. The above particulars are from the Louisville Courier. The name of the husband is not given.

ALEXANDER DESARPE, the pilot of the steamboat Gipsy, was killed at New Orleans by Samuel McDowell, the engineer.

A duel was fought at New Orleans, July 12th, between Dr. Thomas Hunt and J. W. Frost, of the New Orleans Crescent, in which the latter was killed, having received a ball through his heart. The weapons used were guns.

The New Orleans papers contain particulars of the duel between Messrs. Frost and Hunt. It was fought with double-barrelled guns, at a distance of forty paces. Upon the second fire, the bullet passed through Mr. Frost's left breast, and he died within half an hour after.

SEE WHAT IS SLAVERY! In New Orleans, on June 8th, a young slave girl, named Jeannette, aged about 16 years, was tried in the First District Court, by a jury of slave-owners, on a charge of having, on the 15th of July last, stabbed her father, Antonio, with a butcher-knife. The facts were these, as given in the Delta:

On the day above indicated, Antonio, the father of Jeannette, had ordered her to take a certain handkerchief off her head. On her having neglected to do so, he had some words with her, and, in a quarrel, she had thrown a large stone at him, which he caught; but she resisted, and the four negro women were going away. They heard Antonio cry out he was stabbed, and turning, they found that he had been severely wounded by Jeannette in the breast, the knife still remaining in the wound. This was before the negro men arrived to hold Jeannette. The father had held her hand at the time he was stabbed. The girls, being questioned about the handkerchief, said that she had forgotten to take it off. Antonio died in about seventeen hours after he was wounded.

Judge Larue gave a violent charge against the girl, to the jury of six slaveholders, in the course of which he said:—

'With reference to the punishment to be selected by the jury, he said that hard labor in the Penitentiary was no punishment at all, and was much to be preferred to working in the sun on a plantation.'

The jury convicted the girl, and she was sentenced to be hung on June 20th. Let the reader note the facts—the provocation to the murder—and the penalty—death.

Now turn to another case in a slave State, where the same was on the other side, and contrast the penalty:—

Whipping a Slave to Death. Simon Souther, a wealthy citizen of Hanover county, Va., has been convicted of beating one of his slaves to death, and sentenced to the Penitentiary for five years.—Jour. of Commerce, June 17.

Contrast the two! Death for the slave—five years' imprisonment for the slaveholder! All men are created free and equal, &c.

ATTEMPTED MURDER OF A WOMAN. On the 16th ult., a Mr. Tate attempted to kill Miss Shepherd, at Lexington, Miss. The ball which entered her breast in the region of the heart, and lodged in the opposite side. The circumstances, briefly, are these:—There was a wedding, at which both parties were guests. After the marriage ceremony, a dance was proposed, but as the host and hostess were unable to attend, it was adjourned to adjourn to a neighbor's, to finish the festivities of the night. Miss Shepherd refused to go, as she was also a member of the church. Mr. Tate, who was to anticipate a husband's authority, rushed into her apartment, where she had retired with her mother and some other ladies, and threatened her with a pistol, if she would go over to the dance or not. On her replying in the negative, he fired two pistols, one of which took effect, as above stated. From last accounts, Miss Shepherd was not expected to live. The Hamilton of a lover was taken by the crowd, and was afterwards dealt with summarily, but for the interposition of one or two influential persons. He is now confined in jail to await the session of the Circuit Court. The man must have been deranged.

A TRAGEDY IN GREENE COUNTY, MISS. The Pauline (Miss) Clarion, of the 5th inst., contains a long account of the elopement of the wife of a planter in Florida with a Mississippi planter from Hancock county, to the name of Hardy, who was taken as well as the guilty wife assisted her paramour to steal from her husband a negro boy, a pair of horses and a carriage, a double-barrelled gun, and some other property, with which they started for the residence of Hardy's mother, in Hancock county, Miss., which point they safely reached.

The outraged husband, finding himself robbed of property as well as wife, made preparations to pursue him; but the blow had been so heavy as to urbane him. He could not consent to follow her who had been seduced on his best and truest friend named Smith was delegated the task of pursuing the fugitives. Smith traced them to Greene county, Miss., where he learned they had arrived in Hancock, and were at the house of Hardy's mother. The assistance of a couple of residents was taken as well as the man made a descent on the house, and entered the room where Hardy and his guilty companion were in bed, before he was aware of their presence.

Hardy, who is represented as a man of herculean strength, leaped from the bed, unarmed as he was, and made no attempt to escape. He was killed by three bullets from the butt of one of the guns knocked him down, when he was securely bound. The property was recovered, but the woman declined going back to Florida, and was left. The party returned to Hancock, and the woman was afterwards despatched with knives. Phil was becoming very frequent and alarming in this region.

Since writing the above, we learn that the ferryman was a Choctaw Indian. No clue to the murderers.—Fort Smith (Ark.) Herald.

MURDER. We learn that a negro man named Phil, who has kept a ferry some years on the Potomac, known as Phil's Ferry, about ten miles above this city, was murdered, and also his ferryman, an Indian, we believe, on Wednesday night, 5th inst., while they were sitting in the house. Phil was shot dead, but the ferryman was only wounded, and was afterwards despatched with knives. Phil was becoming very frequent and alarming in this region.

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MURDER IN ANITE COUNTY, MISS. We learn from the Natchez Courier that, on the 18th ult., Mr. George McMinis, residing in the upper part of Anite county, Mississippi, while out turkey hunting, and about 400 yards from his residence, was shot by some person unknown. Mr. McMinis, we learn, had probably hidden himself, in order the more easily to succeed in the hunt, and while in that position, was shot by some one who must have stealthily approached him.

A KENTUCKY FIGHT. In a recent pitched battle near Owensboro, Ky., about a line fence between the premises of two families, the engaged couple of one side an old man named Paine, and his three sons, and on the other side, two young men named Turnbull, their mother, and five sisters. The fight was a fierce one, conducted with knives and clubs, which did not end till both parties were well exhausted and crippled.

OLD PAINE and his son George were found dead upon the ground—the former with thirteen and the latter with nine nails in his body. The two other young Paines, and the Turnbulls, William and George, were also found upon the ground, all badly wounded, the former with knives and the latter with clubs. Several of the women were badly bruised and crippled.

EXCITEMENT AT LEXINGTON. We learn that something like a tragedy came near being enacted at Lexington, on Monday morning. A short time since, a young lady of some fifteen years—a Miss Merrill—was engaged to be married to a man named Merrill, a young, opposite Mayville. Recently, some difficulty having taken place between the two parties, the man stated publicly that the marriage was a sham, and cast reflections on the character of his wife. Incensed and burning for revenge, the injured lady begged her brother and brother-in-law to assist her in punishing the man who had thus insulted her. Finding that they were unable to comply with her wishes, the female procured pistols, and sallied out in quest of her husband. Meeting him on Main street, she drew the weapon, and placing it at his head, pulled the trigger. In her hurry and agitation, she had only half-cocked the pistol, and it would not go off. At another moment, it was properly fixed and discharged, but the contents, consisting of three buck shot, only grazed his arm and back, without doing any serious damage. Thinking she had killed him, the lady gave herself in charge of a magistrate, but soon afterwards, finding he was only slightly injured, she drew another pistol and started after him again. He succeeded in making his escape, and secreting himself. The citizens of Lexington were so incensed against him, that they held a lynching party, and he was killed. The above particulars are from the Louisville Courier. The name of the husband is not given.

ALEXANDER DESARPE, the pilot of the steamboat Gipsy, was killed at New Orleans by Samuel McDowell, the engineer.

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An affray occurred at Moore's Coffee House, New Orleans, lately, which resulted in Captain Worthington being dangerously wounded by his antagonist.

MURDER OF A NEGRO TRADER. We learn from the Goldboro' (N. C.) Republican, that Mr. Tilghman Hunt, a negro trader, left place for Fayetteville, about five or six weeks ago, on a trading excursion, accompanied by Thomas Pitt, whom he had hired there to go with him. Nothing more was heard of either of the parties until some two weeks since, when he made his appearance at Rocky Mount, where he belonged, with six negroes, two horses, a buggy, carriage, &c., and a large sum of money, supposed to be eight or ten thousand dollars. He remained there several days, figuring largely, as it appears, during which he purchased a set of bowing alloys and a negro. He gave several contradictory statements of the way in which he became possessed of so much money in so short a time; one that he had made it by trading, and another that it had been given him to purchase negroes with. Finally, he started northward, giving the name of Garrett to the conductor of the train. Since his departure, two or three of the negroes have been taken up, and lodged in Nash county jail.

The negroes were examined, and admitted that Hunt had been killed by one of them, at the instigation of Pitt, he having procured them all of Hunt's silver money, and to carry them to a free State. The body was wrapped up in some canvas, and thrown into a river, supposed to be the Black River, a short distance from Fayetteville.

Pitt, when he hired himself to Hunt, was worth nothing at all. He was last heard of at Petersburg, where he continued to call himself Garrett. Pitt is about 21 years of age, rather large and bony, with a considerable stoop, a little bow-legged, very light complexion, white eyebrows and eyelashes, and face very much freckled, upper lip and front teeth of the upper jaw long. Mr. Hunt was a citizen of Guilford county, N. C.—Richmond Rep.

THE Goldboro' Republican, of the 15th inst., states that an affray occurred, at Scotland Neck, Halifax county, on the 10th inst., between two men, by the names of Edmundson and Ellixson, which resulted in the death of the latter. It appears that a dog fight had occurred that day in a yard which was exhibiting there, that a quarrel ensued between the two in relation to it, which resulted in a fight, when Edmundson, after having been knocked down, drew his knife, and inflicted the wounds which caused the death of Ellixson. Ellixson is said to have been a quarrelsome man, and the cause of the quarrel was, little or no blame is attached to Edmundson.

A HEART-RENDING CASE. The Greensboro' (Ala.) Beacon mentions a neighborly quarrel in that place, originating from a controversy in regard to a place boundary. The parties engaged in it were a Mr. Harris, a Dr. Croon, and a Mr. May. Six or eight pistol shots were fired, and Mr. Harris was killed. Dr. Croon was shot in both arms and one shoulder, and Mr. May was also badly wounded. The parties were among the most respectable in the town. Mr. Harris leaves a young wife and two children.

SAN AFFAIR. The Harrisonburg (Va.) Republican of Saturday says that a young man by the name of James Hunt, living some three or four miles from that place, in company with several others, went to the house of Mr. John Clatterback, for the purpose of lynching him, as he was charged with having been in an attempt to break into the house of Clatterback, a son of Clatterback, 14 or 15 years of age, shot Hunt, from the effects of which he died. Young Clatterback immediately gave himself up, and was promptly discharged.

DREADFUL MURDER. At half past eleven o'clock, Saturday night, an amiable old man, named Stephen Hernandez, a Cuban by birth, who kept a cigar shop on the north side of Duval street, between Duval and Lawrence streets, was most cruelly murdered by a band of ruffians who covertly entered his house.

It is supposed that the murderers were incited to their horrid purpose by the fact that Hernandez had been seen the day before, taking down the flag of the Union, and the prevalent belief that he was wealthy.

The police have arrested and confined in the guard house, three persons suspected of having been concerned in this diabolical murder. They are Francisco Lopez, a Cuban by birth, who kept a cigar shop on the north side of Duval street, between Duval and Lawrence streets, was most cruelly murdered by a band of ruffians who covertly entered his house.

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